

THE POPE'S PARLIAMENT,

CONTAINING A PLEASANT
AND DELIGHTFUL HISTORIE, WHEREIN
are throughly deliuered and brightly blazed out, the paltry trash
and trumperies of him and his peltung Prelats, their mutinies, dis-
cord, and dissentions, their stomacke and malice at Pope Iohne,
their ~~fasting~~ and foisting of matters for defence of her, and
their Antichristian practises, for maintenance
of the pompe and avarice.

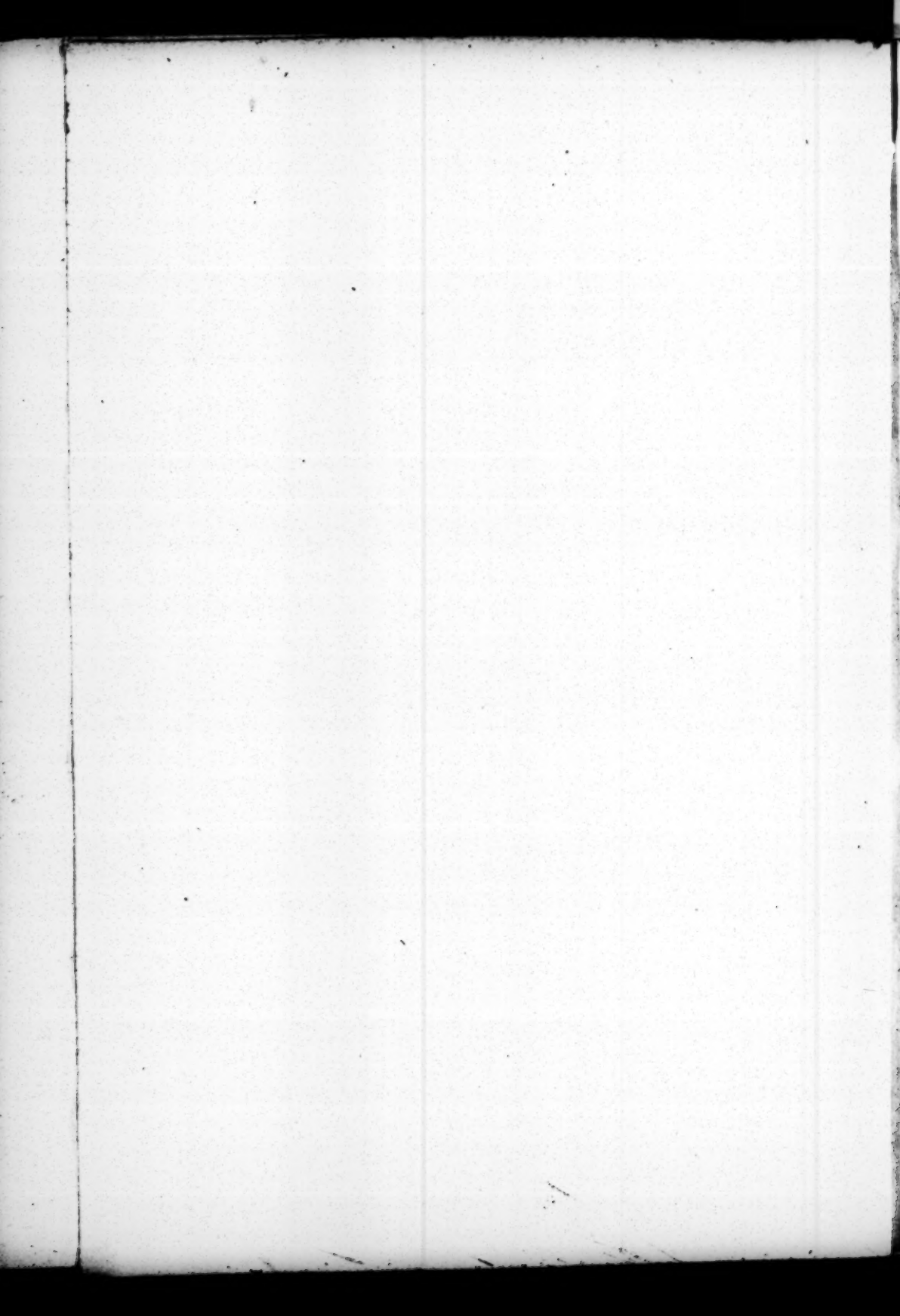
*Whereunto is annexed an Anatomie of Pope Iohne, more ap-
parantly opening her whole life and storie.*

Written by Iohn MAYO.

Quintus et Gracchus de seditione querentes?



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TO THE RIGHT WOR-
SHIPFUL SIR GEORGE TREN-
CHARD KNIGHT, CAPTAINE OF
Weymouth Castle, and one of the Deputie Lieutenants of
the Countie of Dorset, *Iohn Mayo* wisheth all increase
of worship and honorable vertues, and at last a
crowne of eternall glorie.



*O heart can sufficiently conceine, much lesse anie
tongue is able with words to expresse, the singular co-
fort, ioy and utilitie, that a Christian hath in this
most dangerous pilgrimage, in beholding the faire
beautie of the Lord, in visiting his holy Temple, and
in learning his dutie towards God, his Prince, and
neighbours, according to the mind of the holy Ghost expressed in the
Scriptures. This is of such great weight and importance, that it doth
deliuer vs from euerie euill worke, quencheth all the fire darts of the
wicked, checketh and choketh all fickle and transitorie vanities, and ma-
keth glad, cheereth and cherisheth the conscience of man in all changes
and chaunces of this mortall life whatsoeuer. This is of such singular
force and operation, that it entrencheth through (as the Apostle saith) euen
vnto the diuiding asunder of the soule, and of the spirit, & of the ioynts,
and the marrow, purifying our hearts through faith in Christ Iesus,
and instilling the heauenly drops of his grace into our hard and stonie
hearts, to soule and soften the same. This is such a precious balme, &
soueraigne antidote, that it healeth all our maladies and infirmities,
and such a lanterne to our feet and light to our pathes, that it doth de-
liuer vs from the power of darknesse, and translateth vs to the kingdome
of Christ, putting vpon vs, vniuersall illam πανοπλιαν, that same
complete armor of a godly man, that we may stand against all the as-
saults of the deuill. O how deare and sweete was this to that blessed
king David: how beloued of Saba Queene of Ethiopia: how precious*

Psal. 27. 4.

2. Tim. 4. 18.

Hcb. 4. 12.

Ephes. 6.

THE EPISTLE DEDICATORIE.

2. Tim. 1. 5.

to Eunuchus, Cornelius, Eunice Timothies mother, & Lois his grandmother, with many others: and how comfortable and delectable to the Apostles, martyrs, and confessors. Vanitie is vaine, and all things in the world are but vanitie, besides the loue of God, and his onely seruice.

Seeing then, that the word of God is of such efficacie & excellencie, and hath in it such a secret and hidden Manna: necessarie it is that Man which is borne of a woman, and hath but a short time to liue, should with all humbleness and sobrietie, read, learne, and inwardly digest the same, and with diligent studie and contemplation, employ the course of his warrefare therein. God made liuing creatures (saith Chrysostome) for man: but he made man for himselfe. How for himselfe? onely to glorifie his name, to serue him with feare, and reioyce vnto him with reuerence. He made him after his owne similitude and likeness: he gaue him his lawes and commaundements: and therefore he onely ought to giue attendance to them, and to continue in learning of them, that through patience and comfort of them he might haue hope, faith, and immortalitie in Iesus Christ. Euerie one must further (as farre foorth as he can) the building of Gods Temple. If he can not bring gold, siluer, or precious stones, he must bring minima quæq; pelles, & caprarum pilos, the least things he hath, skins, and the haire of Goates. We must not be idle in Gods great harvest, neither secure in these perillous times: we must neuer cease to labour and learne, trie out and discerne God from Belial, Christ from Antichrist, godly and sincere doctrine, belonging to the true worshipping of God, from erronious and damnable tending to superstition and idolatrie, according to that blessed saying of Saint Iohn: Belceue not euerie spirit, but trie the spirits whether they be of God.

1. Iohn. 4. 1.

These reasons (right Worshipfull) being weighed and thoroughly considered by me, I was not a little spurred and pricked forward something to take in hand, that might testifie and shew my zeale and fervent affection to the same. And by chaunce taking Platina (though a shamefull parasite for the Popes, yet in manie places truly painting and publishing their filthinesse and abominations) I lighted upon Pope Ioane, of whom he writeth and craftily cloaketh, in the life of Iohn the eight. Noting the historie, and perceiuing what a miraculous token it was sent of the Lord, to the subuersion of poperie, and to the utter confusion of that purple whore: I framed thereupon a Parliament, though but a fiction, yet plainly declaring the great choler and indigna-

THE EPISTLE DEDICATORIE.

indignation that the Pope and his Prelats haue at the name of Pope Ioane, their palpable blindnesse, and malcontent stomackes, their greedie and insatiabie hunger for money, their mutinous dissension and antichristian practises that be among them, and their spitefull enuie and enimitie against the true professors of the Gospel: whereunto I annexed an anatomic of Pope Ioane, more manifestly opening their clouted softs, and excuses for her, and more apparantly reuealing her whole life and storie.

This (right Worshipfull) I boldly offer vnto you, although it may import small manners and little modestie in me: assuming so vpon your courtesie, as I assure my selfe you will vouchsafe of my good will and accept of the matter. The matter indeede (I confesse) is such, as deserueth to be handeled of a graue and learned diuine, and can not by reason of my ignorance and small knowledge, be so cunningly and clearkely described, as it ought: yet I doubt not, but it is so handled, as you shall see Pope Ioane painted out in her colours, and behold (as it were) in a glasse, the loathsome corruption and perueruesse of the Romane synagogues: howsoeuer it be, I am to craue pardon of skillesse attempt, shrowding my selfe wholly and solie vnder your courteous protection: promising, that if hereafter either my wit or skill shall be able to yeelde anie better fruite, I will offer it at your Worships shrine. For you are the Saint to whom in heart I owe most dutifull deuotion, being such a lampe and light of iustice and good gouernement in this our Countie of Dorset, such a fautor and friend of vertue and good literature, such a furtherer and fauourer of true Christian religion, and of the preachers and ministers thereof, and so wise, well affected, and giuen euerie kind of wayes, that I should rather embeazle, then illustrate your condigne prayse. What godly and Christian orders be obserued in your house? How feruent and forward are you alwayes in her Maiesties seruice, in defence of the realme against forreine inuasions, and in detecting and punishing those, that wilfullie disturbe, and seeke to subuert our happie state and gouernement? Rightly do you aduance the great worship and credite of your house, and truly tread the steppes of your famous auncestours. For as that noble knight sir Thomas Trenchard your grandfather, in the time of king Henrie the seuenth, was commended and renoumed, and greatlie thanked of the king

Grafton in
the 21. yeere
of the reigne
of king Hen-
rie the 7.

THE EPISTLE DEDICATORIE.

his maister, for receyuing with all humanitie and reuerence, Philip king of Castile and Lion, Archduke of Austrich and Burgoine, and Earle of Flaunders, who was the kings louing and faithfull friend, and of old familiaritie and acquaintance together, being driuen by force of weather to the port of Weymouth: so your worship within these few yeares haue beene not a little commended and renowned, and greatly thanked of her gracious Maiestie, for nobly entertaining Lewys of Burbon, prince of Condee, being driuen to land at the same place. I could vse further discourses to this effect, but fearing the censure of smoothing, and hoping you will deine as well of the poore mans mite, as the rich mans treasure, and shadow this my slender labour under the wings of your tuition, I surcease any longer to interrupt your serious affaires, suppliantly crauing of the Almightye, to augment his graces and vertues in you, that after your short pilgrimage here ended, you may rest with the Israel of God, in endlesse blisse and felicitie.

Your Worships at commandement,

IOHN MAYO.

To the Christian Reader.



Doubtlesse, thou maist maruell, and much mislike (good courteous Reader) that I, who am but a tender suckling, and no-
 uice in good letters, should presume so far, as to take in hand
 and publish that, which I haue rawly and rashly contriued,
 being a matter meere and requisite for a graue and perfect
 diuine. Certes I cannot altogether excuse my selfe in this be-
 halfe: for I am not so blinde, as not to see, nor so impudent, as not to confesse
 my knowledge to be such, as is fitter to be concealed then reuealed, and deser-
 ueth rather silence and reiectiō, then any affection or cōmendation. How-
 beit, I am of the mind of learned Seneca: *Malē mihi esse malo, quā mōlliter.* I had Seneca. 33.
Epist.
 rather be counted foolish and impudent, by offering such simple stuffe as mine
 insufficiency can affoord, then slouthfully to sit still in the market place, and to
 be neither idle nor well occupied: especially in that matter that might shew
 the dastardly cowardnes, & bastardly causes of our aduersaries, who are suf-
 fered (by reason of a few curish & cursed schismatikes of our owne breeding
 that haue disturbed our quiet state and gouernment, and troubled not a little
 many godly and learned men) too much to wallow & welter in their owne
 loathsome securitie, and to sleepe (as they say) *in vtrāuis aurē, soundly and*
roundly with little or no contradiction. What? *Credimus auctos hostes,* do we
 thinke that they are gone? Do we beleue that they are cleane extinct, & ex-
 tirpate? and that all their treacheries, treasons, & massacres, are dead and bur-
 ied? No, no, this our silence towards them doth breed the more violence in
 them, and will (I feare) heape greater firebrands of troubles vpon vs. Our
 owne dangerous and gnawing Vipers (God be thanked) are wel tamed & suf-
 ficiently curbed, so that they dare not once so much as to peep vp their heads.
 Now let vs haue a vigilant eye, and diligent care to these arch-enimies, least
 they being better armed with fire and sword, then with the scriptures and Do-
 ctors, do worke our wo, and make vs buy repentance at too hie a rate. The
 times were neuer so daungerous, as they be now. Men were neuer such Sine pace,
Criminatores,
Proterui.
οἱ, διαβολοὶ, καὶ ἀπειθεῖς, as they be now: and neuer greater perils were han-
 ging ouer our heads. The Pope neuer bestirred himselfe more then he doth:
 the Cardinals, priests, monkes, friers, and all the rabblement of them, did ne-
 uer intend more mischief against vs, then they do now. For the same Procla-
 mation is practised now in Rome among them, that was sometime in the coun-
 sel house of Ephesus: *Nemo in forum frangi esto.* Let no good man be among vs.
 Therefore let vs look vnto them in time, and beware of their leauen and ma-
 liciousnes, and let me not be too hardly censured, because I haue aduentured
 to offer vnto thee this simple Treatise called, *The Popes Parliamēt*, wherein thou
 maiest see a whole packe of Romish trumperies, and Antichristian illusions.
 Construe well my meaning, and accept my good will: willing by the one, to
 do thee the best good I could, and declaring by the other, my heartie zeale &
 affection, for the aduancement of Gods true religion, and for the suppression
 of impious superstitiō: howsoeuer thou deeme of it, I am comforted with this.
Tantum emit vidua duobus minutis, quantum emit Petrus, relinquens retia, & quantum
Zacheus dando dimidium patrimonij sui. And so farewell.

Thine in the Lord IOHN MAYO.



Candido Lectori. I. O.

Visne Antichristi vestigia cernere? visne
Romanam praxim cernere? Lector ades.
Vis Papæ Synodum conflatam mordicus æstro,
Bile, supercilys cernere? Lector ades.
Visne Papistarum discrimina, prælia, rixas,
Iurgia, præstigias cernere? Lector ades.
Vin' tu fæmineæ contagia dira Iohanne
Papæ olim Romæ cernere? Lector ades.
Vin' mores, vitamque suam quam turpiter actam,
Vin' mortem horrendam cernere? Lector ades.
Lector ades, librum hunc eme, per lege, protinus ipse
Hac planè & plenè suppeditata feres.
Sume ergo placide, iucundo sumito vultu,
Authori grates pectore redde tuo.

Floridus Mayi est, redoletq; mensis.
Floridus Mayo est, redoletq; noster.
Præbet halantes nivosq; flores,
Alter & alter.
Huius ast flores remanent, vigentq;
Illius flores pereunt, caduntq;
Fulgidos veros, rutilosq; flores
Collige lector.

In

In commendation of the Author.

Sweete May is come, that winters frost oppress,
Whereat the birds their siluer notes displases,
(As if that Boreas blastes had reau'd their rest,
And Phoebus rous'de from denne with golden raies,
Comes with his shining beames, bringing them newes
Of weather faire, which as they would enswees.)
The May is come that wakes the shrubs to sing,
Whose rubie streames descrites the slow-worms watches,
And Philomela sits and feares no sting
Of wrath, but quiet naps in rest she catches.
Each bird on toppe of tree with mirth resounds,
Welcome sweete May, by whom our blisse rebounds.
Our May, faire knowledge is, error the frost
That nipt truthe's Laurell boughes and flowers faire,
The Protestants the birds that sorrow lost
To see an doubted truth to them repaire:
The Philomela shewes our noble Queene,
The blindfold Pope, the slow-worme cloath'd with teene.
May brings greene buds, blooming with blossoms bright,
Flora yeelds Poesies, May yeelds flowers diuine,
Surpassing May dimming her glittering light:
As Sol doth cause sweete Cynthia's beames to pine.
No labour doth his reaching minde forgoe,
Whereby (O Reader good) thy good may grow.
Sitting in harbours greene with vertues grace,
Not in the chambers of fond Venus lust:
He meanes to make his pen iourney apace,
To shew the truth, and rub off errors rust.
Then hisher youth repaire with Echoes lande,
Giue May due thanks, his praise desern'd appland.

Robert Foord:



THE ARGUMENT OF THIS TREATISE.

THe Pope goeth in his solemne procession: by the aduise of Cardinall *Allen* he passed through that streete, where the Marble image of the woman Pope *Ioane* was erected, and yet standeth, representing her filthinesse and abomination: he looketh vpon it, and with the sight thereof is so strangely afrighted, that he ran backe againe like a mad man, to the great admiration of the people. The next day he called his Cardinals, and held a Parliament in his Consistorie: where three questions were propounded & agreed vpon. The hollow chaire of Porphirie stone, vsed for the prooffe of the Popes humanitie, was torne in peeces. The Marble image of the woman Pope *Ioane* was broken down, and all the English catholikes were exiled and commanded to packe out of Rome the next day. They seeing the Popes holy displeasure against them, concluded together to giue him a thousand Florens, and euerie yeere after so much, if so be that they might haue his blessed fauour and permission to abide in Rome: whereupon the Pope absolueth and recal- leth them, and taketh them into his gracious liking againe.



THE POPES PARLIAMENT.



Regorie the fourteenth, now Pope of Rome, no *Franciscus Zambella. Papa facit quicquid libet, etiam illicita: et est plus quam Deus.*
meere naturall man, but Lord of Lords, and king
of kings, and more then God, as his adherents are
blindly perswaded: after he had sate in the chaire
of Porphirie Stone, of some called the chaire of
ease, or hollow stole of easement, for p^{ro}se of his

humanitie: mounted by aloft in his gaudie Pontificalibus, and
passing in his solemne procession, from S. Peters church to La-
terane, by the meanes of Cardinall Allen an English fugitive,
a man much favoured and fancied of the Pope and his p^{re}lats,
he took his way straight forth, and did not passe vnderly by
other streetes (making his way somewhat the longer) as his p^{re}-
decessours haue vsed to do, for the space of 500. yeres and more:
where by the way he saw the marble image of the woman Pope
Ioane, lying in trauel, who going that way, streined with pains,
betwene Colosseo, and S. Clements church. brought forth & died,
and (as they say) was there buried. Looking vpon the image,
and noting the fashion, proportion, and prodigie of the same,
he was vpon the sodaine astonied, and as one bereft of his wits:
in so much, that in a great chafe and furie, throwing off his
Pyffer, casting away his Pire, regarding neither his pon-
tificals, nor procession, he shooke vp his old crooked ioyntes,
and ran backe againe, as fast as his heeles could sling, to his
Ballace, leaving behinde him the Cardinals, bishops, priestes,
and all the rest of the people.

A strange
thing, in such
an earthly
God, surely.

Strange was the sight, and rare was the accident, that he

This is the
blind opini-
on of his pa-
sures.

Ouid. Meta-
morp. 15. 197.

Plut. in vita
Romuli.

Ben. Cardi-
nalis.

2. Theff. 2. 4.

Cardinal Al-
len, not a lit-
tle grieved
with the
Popes mis-
fortune.

Rom. 8.

which is equall with the Patriarks, aboue kings and Empe-
rours, and one that is al, and aboue all, that cannot erre by any
meanes possible, should haue such a foule blot to his holinesse, as
not to remember himselfe, as though he had dzanke of the riuer
Lethe in hell, *Qua praeclitarum rerum fertur obliuionem indu-
cere*: and so to runne and rage, as though the water of the lakes
in Ethiope had bene in his belly: *Quos si quis faucibus hausit,
Aut furit, aut patitur mirum grauitate soporem*. Yea, it was such
a supernaturall euent and aspect, as the beholders thereof, and
all they that heard of it, did descant diuersly vpon it, and were
strucken into no small admiration therewith. Some said, he had
a celestially motion in him, and feared, lest he should be taken vp
into heauen, as Romulus was. Some said, he was verie ill at
ease, & doubted lest dirges should be sung for his soule the next
day. Some said, he had the spirite of Hildebrand, who being
but Cardinall, did beate Pope Alexander with his fist, and kept
him prisoner. Some said, the marble image was the cause there-
of, and wished it had neuer bene there erected. Some laid all the
blame vpon Cardinall Allen, the Popes swete dearling, & said,
that he was woorthy to haue sharpe and seuer punishment for
it. Some also led with a better spirite then the rest, said, that the
Pope surely was Antichrist that man of sin, sitting in the church
of God, & shewing himselfe aboue all that is worshipped or called
God, & that this was a most liuely & manifest tokē therof, shewed
of God, to the confusion & ouerthrowing of that beast. But Car-
dinal Allen (good mā) was moze thē al the rest, not a little terri-
fied & tottered with this chance, yea, he was so nipt in the pate, &
strucken with such a paralyticall passion, that his Cardinals hat
would scarce abide vpon his shauen crowne. Wherefore he with-
drew himselfe from the companie, & with al speed he could, went
to his lodging, & there locking himself fast into his study, he mu-
sed & ruminated vpon the matter, & at last fel into these speeches
with himselfe. Now must I needs beleue, that all things worke
vnto god, vnto them that be in Christ Iesus: and that trath will
conquer salshood, though it be neuer so finely or freshly coloured.
Now must I perforce confesse, though neuer so vnwillingly, that
the trath of God is mighty, & shal preuaile: that if the God of Is-
rael

rael come into the Temple, the idoll of Dagon must needs fall 1. Reg. 5.
 downe: that darkenes shall flie befoze the light: and the moze
 fiercely mans wisdom shall withstand, the moze glorious shall
 God be in his victorie. Now alas must I affirme that, which
 erst I haue vehemently and vauntingly denied, that Rome is
 the great citie of Babylon, that the Pope is Antichrist, that son
 of perdition, and that the Romane Church is the verie syna-
 gogue of Sathan. For what marvellous miracles hath God
 shewed, that he is highly displeased and offended at vs: What
 strange signes and tokens, that he abhorreth and abandoneth
 our religion, and the professors therof: What liuely and plains Esa. 30.
 demonstrations, that we are children of vntruth, children that
 will not heare the law of God: Is Peters successor, Christs
 vicar, the Shepheard of the vniuersall Church, now an Apostata,
 and an enemy to God: Is our Catholique, Apostolique, auten-
 tique, and mother Church, become an harlot, corrupt and putri-
 fied: Are all our ornaments, orders, and ceremonies, but toies,
 trash, and trumperies: all our Saints and pictures, but dumbe
 stockes and foolerie: all our pompe, pride, and prodigalitie,
 contemptible and odious: Is our antiquitie, our vniuersa-
 litie, and vnitie, whereupon we haue bragged and boasted so
 exceedingly, now vilified, detestable, and nothing worthy: And
 are our images heathenish, but silver & gold, the works of mens Psa. 135.
 hands: Haue they mouthes, and speake not, eyes and see not,
 eares, and heare not: And are all we like vnto them, that put
 our trust in them: Why then, *visisti Galilee*; take all, and pay
 the Baker. Thou knowest thine stone, and no power can pull
 them out of thine hand.

But soft & faire man, *Sic notus Vlisses*? Cōdemne not so hastily,
 for, *οπαλερὲν ἔστι τὸ ἐν τοῖς πράγμασιν ἀπεισικνῆσθαι*, temeritie is daſge-
 rous in all matters. *Consulta quæ sunt agenda, cunctatè*. Take ad-
 uisemēt in those things which thou doest. Thinke with thy selfe,
 Rome is *ῥώμη*, Rome is Rome, strength, power and health,
 the Metropolitane of all Europe, the rocke of Christ, the spouse
 of Christ, the light of the whole world, & cannot with one small
 earthquake be shaken and ouerthrowne. Our Pope is Christs
 vice-gerent, the head of all Churches, the prince of Pastours,

Note the
braue and
lusty spee-
ches of a
flout papist.

*Iohanne Ba-
leus de illustr.
scrip. Eriuan.*

Acts & Mo-
numents,
T. m. i. fol.
705. & 706.

O worthe
procur for
the pope.

and as farre aboue kings, as God is aboue man. He hath the keyes of heauen, the triple crowne, both swordes, authoritie ouer heauen and hell; to let & set, bind and loose, and do what please him, and cannot with one bare mischance be harmed or discredited. Nay, he hath wealth and riches, treasure & icwels, and what not: and is farre happier & better then Peter was, who said, *Aurum & argentum non est mihi*, Siluer and gold I haue none. What is there then that can diminish his glozie, cracke his credite, or impaire his holinesse? *An semper feriet quodcūq; minabitur arcus?* Will euerie bow that is bent strike the marke? And euerie little blast subuert the Roman faith? No, no, it is farre other wise. Remember that the Popes hertofore haue had as badde, or rather worse chances then this, and yet there was no contradiction to them, nor any derogation to their religion. Remember the actions of Pope Hildebrand, of Clement the eight, of Innocentius the third. Remember the opinions of Iohn 22. of Liberius, & many others. Remember the madge Howlet, that late vpon the middle beame of saint Martins Temple, two dayes together: where the Pope called Balthasar, with his prelates, late in counsell, flickering about with his chreeching noise, and casting his broad eyes directly vpon Balthasar, who would not be beaten away with libets, or clubbes, or crying noise, till with much cudgelling at him, being soze beaten, he fell downe dead before them all. Remember also the straunge sights, the monstrous births, and the signes in the elements, that haue beene in Rome, and in other Countreys, where the Romane faith is professed. What for all this? Is our Pope prejudiced, or his holinesse abhorred? Is our religion changed, our pompe diminished, our orders dissolued, or anie one iote of our ceremonies abrogated? No, no, the Pope is too mightie to haue repulse of earthly creatures: and Rome is too strong to be blowne downe with so light a blast: *Hic Petrus, hec Petrus*: Here is the faith: here is the way. And if an Angell come from heauen, and tell the contrarie, *Anathema*, we will not beleue him. Well, well: but *consilium domi*: take counsaile and aduiselement with thy selfe, and catch not so foolishly at the faine shins in the water. Consider yet further of the matter, and thou shalt not so

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so lightly slippe it oder. The Pope was straungely afrig-
 fed. No small matter. Where? in his solempne procession. A
 shewed pette of worke. How came it to passe? by beholding the
 marble image of Pope Ioane. This is gall to me, and worne
 wood to English Catholiques. But how did it chance, that he had
 not refrained that way; as the Popes manner hath a long
 while beene? It was by my meanes, *conscientia mille testes*. I
 cannot, nor may not denie it. I neuer thought any such thing
 would haue happened vnto him: yea I thought, the refraining
 of the Popes that way to haue beene causelesse, and but mere
 vanitie. How shall I pacifie this tumult? How shall I pull my
 necke out of this collar? With what face shall I looke vpon
 the reuerend holinesse of Gregorie? What opinion will he
 now conceiue of me, that hath loued me tenderly, fauoured me
 especially, and honourable promoted me to the dignitie of a
 Cardinall: And what will he thinke also of my good country-
 men, whom he harboureth, succoureth, and maintaineth at
 his great charges? *Vehementer mihi, quanta de spe decido*. I was
 neuer in this extremitie, and I neuer kindled such firebrands
 of troubles befoze. Shall I flie? that would be a most horri-
 ble discredite. Shall I hide away? that is dastardly. Shall I con-
 fesse the fault? that sauiours of base simplicitie. Shall I re-
 cant, and hasten backe againe to my native Countrey? what?
 thinke not of that: be rather thine owne butcher. Shall I
 beare a bolde face, and manly resolution, and feare no co-
 lours? Oh this is the way: *Hic labor, hoc opus, est*: here goeth
 the hare away. Proceede and feare not. Thou art a Cardinall;
 thou hast cunning to smooth, Logicke to reason, eloquence to
 perswade, yea and Magicke too, if neede be, to worke greater
 miracles then these.

The Cardi-
 nall caused
 the Pope to
 passe through
 the forbidde
 streete.

See the spi-
 rit of a Ro-
 mish cham-
 pion.

O noble
 courage in a
 cardinal, and
 worthe acti-
 ons for him.

Encid. 7.

Flectere si nequeo Superos, Acheronta movebo.

Wherefoze pface, and stint not: *Audentes fortuna iuuat*: for
 tune fauours them that be resolute.

Pausing thus spoken, he left his closet, and went towards La-
 terane the Popes pallace, following the counsell of *Aneas*: *Cu-
 ris ingentibus ager*.

Spem vultu simulat, premit altum corde dolorem, bearing a

Encid. 1.

faire face outwardly, but inwardly pinched with manie bitter passions, and millions of griefes: and comming into the Popes court, as he had beene accustomed, was noted and maligne at by many, yea verie hardly and heauily taken: yet he went forward, not forgetting Didoes lesson:

Incid. 4.

Degeneres animos timor arguit:

The great studie of the Pope that he vscth.

Another great mischance that the pope had.

For all their boasting of their vnitie they quarrel one with another, and differ in opinions.

The table talke of the Papiſts, of daliance

And hied to the swete side of his good Lord and master the Pope: fully determining to trie the bittermost of the chauce, and what would befall vnto him. He found the Pope (as his good lucke was) in reasonable good temper, and recovered of his former agonie: yet neither occupied in the pulpit (I warrant you) nor in the studie of Theologie, nor feeding his sheepe, as Christ commaunded Peter. But how? he was with some of his Cardinals and other his especiall friends at dinner, where all things were laute and opipare, fine and curious: where no daintie cates and delicates were wanting, both deare bought, and farre brought, and good for ladies. The Pope he so gluffed and greased himselfe with good chere, that his holinesse was somewhat pleasant, and in the same mood that the Poet *Ennius* was when he could best berishe: insomuch, that seeing Cardinall *Allen* doing his ghostly dutie vnto him, he spake after this maner. What Cardinall *Allen*? you are welcom. come sit downe with vs, *Qui é assai con che*. Here is good chere. These words did not please a little the Cardinall: they were honie to his mouth,ectar to his heart, and heauenly harmonie to his eares: so that without further entreaty, he sate down with them, & fed as hardly & hungerly, as such a passionate man could do. The rest of the company, not forgetting the late strange euent, did looke & looked sowe upon the Cardinall, murmuring and muttering at him not a little: yet fearing the Popes deitie, and respecting the high dignitie of his triple crowne, they cloaked and coloured some humilitie towards him, and vsed the best affabilitie they could. After they had well taken their repast, and talked somewhat merily of pretie pastimes and daliances: the Pope roused from a sweet lullabie, eleuating his head with a higher Catholike aspect then befoze, began to fixe and cast his eyes vpon Cardinall *Allen*: and after he had rubbed a little with his halloved hands,

he

he fell into some memorie with himselfe, againe to the Cardinall
an other welcome after this manner.

Cardinale, voi non mangiate, vltter g'dante a Cardinall, you eate
nothing, are you ashamed? If you are, it is a signe of some al-
teration, and vniacquainted passion in you: this was not wont
to be your fashion. The Cardinall with all reverence and
submission vnto him, thus replied: *Io ho bene mangiato*, I thank
your holinesse, I was neuer yet ashamed to take my meate:
and it shall be a great alteration and passion that shall make
me leaue and loath it. Well, well (sayde the Pope) I know
what I know, and you know who I am. *Nam a familiaris*

parit contemptum, I haue loued you too well, yea I would I had
not loued you so well, for then I had not beene loued so ill.
The Cardinall answered, Your holinesse may vnderstande
as you please, and speake of me what you list, I may not, nor
ought not to gaine say you, *sub p'na mortalis peccati*: vnder
paine of mortall sinne. But if once I should be found not lo-
uing you, or any kinde of wayes misconstruing of your exel-
lencie: well may I thinke that I breathe, but neuer that I li-
ue. *Deus p'ntis specie* (quoth the Pope) there is knaueerie in your
budget, and I know which way the wind bloweth, I haue
followed your humour too much, and I haue had too great
trust and confidence to you English alliants: for you haue
brought more discredit to my Sea, more troubles to my Is-
magones, and more charges to my holinesse, then any other
nation whatsoeuer: and this you shall shortly know more at
large, to your bad digestion. The Cardinall would haue spo-
ken vnto him againe, but the companie would not permit him:
insomuch, that he departed away with a buzzing tie in his
eare, more troubling him then before. The Cardinall be-
ing departed, the Pope prosecuted the matter. Sure I am
(and noble Cardinals) that you may not a little where-
fore I reprehended and accused Cardinall Allen so openly, and
dealt so roundly and soundly with him, as plainly to tell him
of his offence, and duly and truly to conuince him of his
treacheries. Assure your selues, cause I haue to do it, yea
and such cause, as grieueth and girdeth me to the quick.

The Pope
repenteth of
the great fa-
uour that he
shewed to the
Cardinall.

The Pope
exclaimeth
against the
Cardinall &
his countri-
men.

For I haue found him such a pernicious parasite, and consorting
quondam to me his Lord, and high Bishop, such a poysoned staine
 and blemish to you his fellows Cardinals, and such an e-
 clipse and downefall to our Catholique Church, that hee is
 worthis, not onely presently to be banished from our Court,
 but also to be afflicted with a farre greater punishment.
 Now I know the scurvie sycophant, and the paltrie peasant,
sicquam Cornu pullos suos. Now the beggerly ronte and rab-
 blement of English miscreants, haue cast off their maskes
 and visardes, and shewen themselves to be flatterers, picke-
 thanks, and cogging clauwhackes. Wherefore I protest and
 sweare vnto you by my holinesse, that they are eyesozes and
 vlcers vnto me, and shall not from henceforth come into my
 sacred fauour and acceptation. Now I tell you (my Cardi-
 nals) that I will haue them cleane extirpate and exiled out
 of all my territories, dominions and prouinces, or else I
 will lose my triple Diademe and scepter. I commaund
 you therefore vpon your oath, and obedience to our holy mo-
 ther the Church, and to me your high Lord, and supreme
 passour, that you, and all the rest of the Cardinals, ap-
 peare to morrow in my consistorie, by nine of the clocke in
 the forenoone, and especially Cardinall Allen that Eng-
 lish runne-away, there to answer such things as shall be
 objected agaynst him. The Cardinals hearing the holie fa-
 thers commaundement, forthwith did execute the same, sen-
 ding wordes to the rest of the Cardinals, and principallie to
 Cardinall Allen, causing his lodging to be watched all that
 night for feare, least he should priuily escape away. Car-
 dinall Allen now perceiuing how much the fire was kindled,
 and what a mantle of stinging hornets hee had stirred by a-
 bout him, was so perplexed and pestered, that he rested, *at a*
point, fit for nothing but for a dumbe shadow: yet scanning the
 matter more indifferently, and weighing also his owne worshi-
 nesse and vocation more exactly, he did somewhat mitigate his
 grieffe, and confirme his heart: so that with care away
 and chaunce what may, he was this pleasaunt with him-
 selfe.

Fit words for
 a Pope.

The Pope
 commaundeth
 a parliament

Cardinall
 Allen hardly
 delt withall.

Tush

THE POPES PARLIAMENT.

Truly man, all is well though, if thou canst be content : let care be the least thought of a thousand. Can one petite misfortune, or one little disabling blemish thy holmesse, embazele thy fame, and sacke thy credite, illustrate to all Catholiques in Europe? No, no: if thou thinkest so, thou art farre besides the cushion, and dost shew thy selfe to be a boy, and a milkeoppe, unworthy of thy name and dignitie. For managre the holy father Gregorie himselfe, managre the Cardinals, and managre all the potentates of the Court of Rome, thou canst not be once cloyed, or annoyed, or so much as driven to a non plus in the matter. Thou canst smooth and sooth, thou canst with the Saffers out of one mouth blow both whotte and colde: thou knowest well enough the fashion and fraitie of this Court, thou hast *unguentum Rubrum* to grease them withall if neede bee: thou hast enough, and enough, to pacifie this fray, and to saue thy selfe harmelesse. Therefore be not dismayde: *sic superque habes*: and say with Niobe: *intum me copia fecit*.

The Cardinal
all coura-
gious, fear-
ing no co-
lours.

These be the
fruits of
Papists.

*Omnia Roma
cum prece.*

Having thus spoken, he went vp and downe with a pleasant and merrie countenance, conueryng as well as he could, all his griping griefes and patheticall affections, with an outward colour of great courage, spirite and securitie. Yet by no meanes he could driue away the cogitation out of his heart, but etier he hammered and hacked vpon it, and especially how he should the next day answer the matter brought in question. Therefore he disputed *pro & con*, with himselfe: and armed his heade so strongly, and bombasted his braines so egregiously, that his force seemed impregnable, and hee thought himselfe able, in disputation to encounter with the best doctour, and profoundest Coriphæus in all Italie.

Well, the day and hower was come, wherein he should draw nere towarde the Consistory, wherefore he got all his tackling and furniture about him, and went his way. As soone as hee, and the rest of the Cardinals were late, the mightie spaciouse of the high potentate Gregorie came in, glittering and glistering in his pontificall and

Plaine and
evident to-
kens of An-
nichrist.

The Popes
oration.

See his pride
and ambitio:
he putteth
himselfe be-
fore God.

The points
to be deci-
ded in the
Parliament.

The popes
judgement
in the first
point.

princcely robes, fortified with no final companie of men and pal-
frates, and sat downe in a stately and imperiall chaire there e-
rected and prepared for him: after that he had well settled him-
selfe, he began this solemne oration.

(Reuerend Cardinals) my owne deere and first begotten
children, sit and worthe pastours of my Catholique and Aposto-
lique Church: may it please you, to the health and securi-
tie of my authoritie to the praise and honor of God, and to the
encrease and advancement of our Romane faith and religion,
to consider with me, and to iudge uprightly of these three points
following.

First, whether the Porphyrie chaire, vsed for the triall and
prooofe of our virility, is to be preserved as hitherto it hath bene,
or else to be destroyed and abolished.

Secondly, whether the marble image nere Colosseo, that shew-
eth Pope Ioane lying in her trauell, is to be kept as an anti-
ent monument, or to be defaced and broken in peces, as a ridi-
culous and odious spectacle.

Thirdly, whether the English fugitives are to be retained,
and further maintained at our great charges, or else without
any longer delay, to be utterly expelled, and exiled.

They all answered, it pleaseth vs. The Pope then went for-
ward on this maner.

(Most noble Cardinals) I will first of all relate vnto you
my sacred and Apostolicall censure, concerning these questions,
and then I will permit you franchly and freely to propose your
iudgements also. My censure concerning the holloie chaire of
Porphyrie stone, is affirmatiue, and this: that it is no longer
to be kept and preserved, as proper to the Romane chaire
of blessed Peter, prince of the Apostles, but forthwith to be de-
faced and destroyed, as a thing too base and contemptible, far vn-
worthe of our high calling, and reuerend iurisdiction. The rea-
sons that moue me are these.

First, it is no small defamation and disgrace to
Christ his chiefe vicar and pastour, to him whose power is
diuine and imperious, saue about any mortall man, to yield
him

himselfe to so vnseemely and vile athing, as to suffer another man *attractare genitalia* at his creation.

Secondly, it is a renouation, and continuall demonstration of the memoerie of Pope Ioane, who hath brought moze infamie, contempt, and detestation, to our sanctified chaire and religion, then now can, or euer (I feare me) will be well wiped, or taken away. Thirdly, the defacing and abolishing of it, will restrain hereticall and contumelious tongues, aswage the calamities of these our times, quiet the controuersies of religion, and restoze a moze true and Ecclesiasticall peace vnto vs. Now let me heare what your opinion is. *Conuenimus omnes*, said the Cardinals: your holinesse hath spoken nothing, but that which is for the glorie of the blessed chaire of Peter, for the benefite of the ancient & Catholike faith, and for the assurance of our safeties and dignities. And what say you Cardinall Allen, quoth the Pope? *Vox tua rancefcit?* are you mute and silent? How like you these suppositions? The Cardinall with all mildnesse and modestie, thus answered.

Conuenimus omnes. We agree altogether, they are pure and Catholike, fit and famous decrees and canons, for your Apostolical seate, and for the ancient, absolute, and full perfect faith of the high citie of Rome. *Perge, perge*, go on, go on, quoth the Pope, you haue moze to say I am sure.

Since it so pleaseeth your sanctimonie (said the Cardinall) *Libentissime pergam*, I will go forward with all my heart. Right well, may I vse the words of the learned father S. Hierome, *Hac est fides (beatissime Papa) quam in catholica discimus Ecclesia, in qua si minus peritè aut parum cautè, forte aliquid positum est, emendari cupimus à te, qui Petri fidem & sedem tenes.* This is the faith (ô most blessed father) which we learne in the catholike Church: wherein if any thing peraduenture be put not skilfully nor aduisedly, we desire to be reformed of you, who vsurpe the seate and faith of Peter. For if the holy mother church of Rome, be so founded, built, and grounded vpon Peter, Prince of the Apostles, that the gates of hell shall not preuaile against it: and if Peters successor and Christs chiefe steward, hath the keyes of heauen giuen him, to binde and loose, to adde and subtract, to multiplie

Sabellicus, Enneadiu. 9. lib. 1. ab vltimo Diacono attractatur.

In Epist.

False & vngodly opinions.

A notable
Parasite.

This was the
detestable
doctrine of
Pope Boni-
face, an Eng-
lish man.

It is possible:
for Semyra-
mis being a
woman, was
a long time
taken for a
man.

and diuide at his celestiaall will and pleasure: then who may vnder paine of damnation gaine say his heauenly sentence and opinion, and without his great curse and thundering bull, derogate any one jot from his faith and religion. If your omnipotent authoritie (most gracious father) be as farre aboue Princes and Emperours, as the sunne is aboue the moone, and aboue the Angels of God, without whom there is no saluation: then how may we, or dare we once spurne or maligne at you, and reiect your diuine and infallible sentence, in any matter whatsoeuer? You are the spirituall man that iudgeth all things, & you your selfe are iudged of none: and although you be found vnprofitable, and remisse in your workes, hauing no regard to your owne saluation, nor to the saluation of your brethren, so that you lead with your selfe innumerable heapes of people, vnto the chiefest bondslane of hell, there euer to be beaten with manie stripes: yet your faultes no mortall man presumeth to reprove here, because you shall iudge all men, and be iudged of no man your selfe. Then your god and sacred censure of the Porphyrie Stone, (my most high Lord, and reuerend father) is of vs all to be adored and honoured, especially, since it is grounded vpon most weightie and substantiall reasons, tending not a little to the health and illustration of the holy church of Rome, and to the aduancement and propagation of your splendent light and prehemence. For certes, in euerie indifferent mans iudgement, the preservation thereof is in no kind of way a glorie and furtherance, but euerie kind of way a scandale and ignomie, to the Catholike religion, and to the principall towre thereof the citie of Rome. What doubt can there be in the humanitie of the high bishop that is to be created? Can hee bee Hermaphroditus, a man and a woman, both in one? Is it possible that a woman being not rapeable of holie orders, can aspire vnto that dignitie, and be founde worthy of that high calling and function, in wisdom, grauitie, learning, wit, and authoritie? or is it possible that a woman can so long conceale her sexe, and not be knowne and espied? Surely, surely, the keeping of the holloin charge of Porphyrie Stone, and the sitting therein of

our

our Lord and high bishop, is of all other things most vaine, foolish, and ridiculous, savouring of little wit, and lesse wisdom. Notwithstanding some there be, that shadow the matter, and affirme that the stole of naturall reason, doth serue for this purpose to the Pope, least the soueraigntie of honour exhibited vnto him, should in his owne conceite lift him higher, then for the degree of humaine condition: but this is to little or no purpose: therefore *Dirue, confunde,* downe with it, and teare it in peeces: *Conuenimus omnes,* All agree to it: let not so vile an object remaine in your court, and such a pestiferous custome of disgrace and rascalitie be anie longer vsed of Peters successors.

A foolish
shadowing
& friuolous.

Gregorie, seeing the Cardinall so vehement and valiant in the cause, brake off his speech, and said, *Satis loquente,* you haue spoken enough: the matter is more clearer then the noone day, and neede no farther disputation. Wherefore my pleasure and commaundement is this: that the Porphirie chaire be presently brought hither into the Consistorie before vs, and be in our sight broken, defaced, and utterly abolished. The Cardinals hearing these words, sent immediately for it, and looke it was brought into the Consistorie, and before the face of the Pope and his Cardinals, all helmed and shinered into peeces: when this was done, the Pope proceeded after this manner.

The Popes
commande-
ment con-
cerning the
Porphirie
chaire.
The Porphi-
rie chaire is
broke in the
Consistorie.

(Most worthy Cardinals) seeing that we haue fully and absolutely considered and decided the first point, and brought it to that effect, as is lawfull and expedient for vs: let vs come likewise to the second, which is: whether the marble image by the Colosse, representing the woman Pope Ioane in childe bearing, is to be kept, and let stande, as heretofore it hath bene, or else utterly to be defaced and destroyed. My censure is in like manner as it was of the former, that it is wholly and principally to be subuerted and abolished: for it is more to be feared then the Basiliske, and more to be auoided then the Cockatrice: and it is a greater shame, hurt, and reproch to our seate Apostolike, a more manifest president and picture of the woman Pope, and

The Popes
censure con-
cerning the
marble
image.

The Popes
weighty rea-
sons for sup-
pressing of it

a more grievous eye-sore to a Catholike, then the other: this is publike and openly to be seene, whereas the other is secret and closely kept: this is easily to be perceined of euerie one that seeth it, the vse of the other is hardly to be vnderstood of any: yea, this is the bodie and verie heart of Pope Ioane, but the other is but a little part and member thereof. I marnell much, what he ment that first caused it to be erected, and what my predecessours ment to let it stand in that place as it doth. What say you to it renowned Cardinals?

Cardinall Medices, a man of the greatest wealth and riches, though not of the greatest wit and learning, made this aun-
swere.

Nothing is or hath bene (most soueraigne Lord, and supreme Pastor) that more impaireth the excellencie of your sacred scepter, more eclipseth the orient beames of your dignitie, and more abrogateth the rites and canons of the auncient and catho- like Romaine religion, then that fond and foolish fable of Pope Ioane, which our aduersaries belene as an infallible truth, and most vsually call vs in the seeth withall, aboue all other things. What meanes haue heretofore bene vied for the remedie there- of, you are not ignorant: the whole storie hath bene stoutly and stiffly denied, and yet it auailleth not. Her name hath bene left out of the Calender of the Popes, and yet nothing the better. Onuphrius Pamunius of set purpose hath bene hired to face out this matter, and yet it is neuer the nere. But this way propo- sed by your highnes, is of farre greater force and excellency, and of such singular weight & importance, that needs it must slacke and qualifie the slander, and verie shortly burie the memorys thereof in perpetual obliuion. For the hollow Porphyrie Stone, and that vaine and vile image being gone, what remaineth to continue the remembrance thereof? Who can mislike this en- terprize? Who ought to reprehend this pleasure? Nay who dare resist such a worthe and apostolicall action? When let it forthwith be executed, (most holy Lord) and let not the matter, that wil be such a light and lampe to the Catholike faith, be any longer stayed or delayed. Are youal of this mind (saie the Popes?) The Cardinals with one consent answered. *Verum est, saluberrimum*

Truth it is,
he wrote
worthily for
his hire, win-
ning some
crecite, by
aduenturing
his wits in a
desperate
cause.

A parl.
page for the
Pope.

munia est, nam nostrum refragatur. It is true, it is god and whol-
som counsell, none of vs do withstand it. Then (quoth the Pope)
let it forthwith be set vpon: let the image be broken downe, and
no one peece thereof left behind. Let it be brought hither before
vs into the Consistorie that we may see it defaced, and not be
deceined in the doing of it. When the Pope had thus spoken,
men were presently sent to breake it downe, and to bring it vn-
to them in the Consistorie, which they quickly dispatched, and
did accordingly. When the Pope saw it, he said: Strike it, batter
it, breake it in peces like a potters vessell, and cast it into Ty-
ber together with the Porphirie Stone: which was immediatly
done, according to his gracious will and commandement.

This being done the Pope said to the Cardinals: it follow-
eth now, that we come vnto the third and last point: but
the time is past, and therefore we will omit it till the afternone:
I commaund you therefore vpon your fealtie and obedience to
Peters chaire, to our mother church, and to the catholike and
Apostolike faith, that you faile not to appeare here againe in the
afternone by two of the clocke, that we may finish and absolue
the third point, as we haue done the two former. Thus the Pope
departed with a great and pompous traine towards his Pal-
lace, the Cardinals followed him, and the most part of them di-
ned with him: but Cardinall Allen went home to his owne
lodging, hauing some attendant vpon him, to watche for him.
After they had well fed and filled their bodies with manie
daintie rates and dishes, the Pope and all the Cardinals came
againe into the Consistorie; and toke their places as they had
done before, when they were late, the Pope thus Orator-like
debated with them:

In the fordonone (my louely Cardinals) we discussed and con-
sidered fully and effectually two points which I proposed vnto
you: Now it resteth that we proceede likewise to the third and
last, which is, whether the English Catholikes are to be main-
tained and farther retained, or else without longer delay, to be
expelled and banished. I say, and say againe, and imagine the
wonderfull persuasion that liueth I will defend, that they are iustly
to be banished, and I will prouoe so, in such euident demon-

The Popes
iudgement
concerning
the marble
image.

The marble
image is
brought into
the Consi-
storie.

It is broken
into peces,
and throwne
into Tyber,
together with
the Porphi-
rie stone.

The third
point concer-
ning the
English Ca-
tholikes.

strations, and alledge such apparant reasons, that you likewise shall both say it, and sweare it: what thinke you of it courageous Cardinals?

Peeds must we (said they) say and sweare, as your holinesse doth: especially since you are led thereto with many weightie and great reasons. I denie it (said Cardinall Allen:) if they be exiled, they shall not iustly be exiled: I will neuer agree to it. *Dum spiritus hos regit artus: while I live.*

Probo, probo, I will proue it (quoth the Pope:) yea, I will proue it so euidently, and shew it so expressely that thou shalt not denie it, and therefore marke what I tell thee. Didst not thou perswade me in my last procession, to take my iourney straight forth, and to passe by the marble image of Dame Ioane? I denie it not (said the Cardinall.) Note that (good Cardinals) quoth the Pope: you know what followed, and what a perillous agonie I was diuened into thereby: doth that deserue nought I pray? Nay farther, hast not thou detained money that I allowed vnto thy countymen? It is false, said the Cardinall. Be not so obstinate (quoth the Pope:) thine owne countymen haue spoken and affirmed it. I doubt it, said the Cardinall. Thou shalt finde it true (thou runnagate) quoth the Pope. Dost thou reprove me of a lie? Dost thou noisome baggage: Dost thou snuffe and sozne my power and authoritie, and disoaine my words, that be of force to throw thee downe to the bottomlesse pit of hell? Haue I deserved this at thine hands (thou hamished hzat?) well, well, thou shalt repent it, and that bitterly, for thou (thou curst caterpillar) and thy cancred countymen, haue brought moze charges to me, then any other nation: haue caused moze troubles and harleburles to me, then any other nation, and haue decciued and rosioned me moze then any other Nation whatsoever. Tremble not your sanctitie ouer much (said the Cardinall,) you cannot proue this you haue spoken. I will proue it (thou scald begger) quoth the Pope, and I will rightly proue it, and therefore heare me (good faith, full Cardinals.) If there were no other thing that were of force lawfull and reasonable, to make us reiect and rote out the English fugitiues, yet the strange and noisome accident of the

A proper
kind of dis-
putation.

the woman Pope Ioane, were sufficient both to accuse them of iniurie and infidelitie towards the holy citie of Rome, and also to expell them out of our regions and dominions for ever. for she was an English woman borne: and theé it is, and none but she, that hath decayed and ruinated our high iurisdiction, and brought such a pestilent downefall to our Apostolike regiment, that I feare me, with all our art, cunning, and policie, it will not be amended. Shall we fauour the stocke and genealogie of them that haue bene such crackes and discredites to our power and authoritie? Shall we keepe and maintaine them, that haue brought great persecution, horrible confusion and bloudie massacres to our trustie and faithfull seruants? And shall not we eradicate and cut off those Judases, which cleaue to vs, and to our faith, onely for their owne gaine and refuge, and neuer do such homage, seruice and obedience to our worthinesse, as is requisite and expedient for them? O most worthy Cardinals, looke from the beginning that euer our religion was professed in England, and you shall see what small zeale, loue, and affection it hath there receined. And first looke vpon their kings and rulers, and you shall finde them to be the verie maules of the Romaine bishops.

Vntruth, she
was a Dutch
woman.

Cambray the daughter of Belin, that married the Almaine prince, made long and sharpe warre against this sacred citie, and was like to spoile and sacke it. So did Brennus the brother of Belin and others moze, as we finde it recozded. King William the Conquerour, vpon displeasure conceined against the high bishop of Rome, said, that no archbishop or bishop of his realme, from thenceforth should haue regard, either to the court of Rome, or to the bishop thereof. King VVilliam Rufus, in his time would not suffer any of his subiects to go to Rome. What shall I speake of king Henric the third, who stayed the attempts of the Popes Legate, and made open complaint by his Ambassadour in the Countell of Lions in France, of him and his exactions: of king Henric the eight, who first renounced this See, and the supreme pastour hereof: of king Edward the first, who was the first that utterly abolished all our superstition, and of the roiall maiestie of quene Elizabeth that

Mathias Pa-
risensis Anno.
1094.

Prohibition
of going to
Rome by
king William
Rufus. Anno
1098.

God long
preferue her,
and confound
all her eni-
mies.

A famous
learned mā,
who wrote
diuers books
and sundrie
inectiues a-
gainst the
Pope, & re-
proued ma-
nifold abu-
ses in the
church of
Rome.

Laurence
proued the
Pope Anti-
christ, and
Rome Babi-
lon. An. 1290
Wickliffe a
very learned
man, liuing
in the raigne
of king Ed-
ward the 3.
Anno. 1371.
who first
manifestly
discouered
the Pope, &
maintained
open dispu-
tatio against
him.

Anno. 1581.
Vide the A-
bridgment
of the Acts
and Monu-
ments, pag.
285.

now is, the illustrate lampe and Phoenix of all the world; the mother of Christian Princes, and the verie Paul of me; and all my ceremonies? Lookie vpon their bishops and doctors, and you shall finde them to be blocks in our way, and the onely subuer- ters of our faith and dominion. What shall I tell you of Gro- sted, sometime bishop of Lincolne, who wrote diuers inectiues against the high bishop Innocentius the fourth, and reproued manifold abuses in the church of Rome, yea and said, that this old verse may be truly verified vpon it.

Eius auaritie, totus vix sufficit orbis,

Eius luxuria, meretrix non sufficit vna.

The whole world doth scarce satisfie his couetousnesse, neither doth one harlot suffice for his lecherie. I omit to tell you of Laurence, Wickliffe, and an hundred other such, who proudly withstood the bishop of Rome, made open disputation against him, called him Antichrist, and Rome great Babilon. And as they haue earnestly and eagerly withstood and oppugned vs and our faith: so haue they euill entreated, and cruelly handled the professours thereof. Here I might tell you of Becker, Moore, Roffensis, and manie others, how bitterly they haue bene vsed by them, and what torments and tortures they haue suffered for the profession of our faith. I will come to men of later and fresher memorie, and to those which with a false cloake and counterfeit shew, haue deceined our holinesse, and brought our religion into miserable contempt and obloquie. Who knoweth not the lewd pranches and knaquerie that Stukely that arrant vagabound, plaid of late with vs? Who knoweth not the bold presumption, and diuelish attempts of that mad and harebrained Sacramentarie, Richard Atkins, who rebuked the disorder of our liues, proudly and heretically with splent and rancour, scozned, vpbzaided, and vilified this groundes roche of Peter, caught at the holy sacrament, as the priest was carrying it, to haue thzowne it downe, and here in S. Peters church, thzew downe the Chalice with the wine, and strided to haue pulled the cake out of the priests hands. I could recite others vnto you, as Nichols, Munday, with manie more, who like peruersse hypo- crites dissembled to be constant Catholiques, and made external shew

shew

shew thereof, but afterwards returning to their owne countrey, revolted, and wrote most cursed scandales and satyricall inuectiues against vs, and our Catholike faith, but for breuities sake I will omit them.

Spoke one, consider (I pray) this exactly, how long hath that land reiected and disallowed the Apostolike Romane religion, and the sincere professors thereof: and how vehemently doth it now roote and ransacke it, and the zealous fauourers thereof: What land so much hindereth my proceedings, battereth downe my title and supremacye, and ouerthroweth the glorious fame and benediction of the Romane Church: What land so much bereth and annoyeth my sweet and sugred soune, Philip king of Spaine: What land so much helpeth and succoureth the king of Nauarre fighting now for the crowne of France, against the holy leaguers, my welbeloued children, and deuoted seruantes: What land euerie kinde of wayes, standeth so stoutly and strongly against vs, and all our louing friends: Shall we harbour any inhabitants of that land: Shall we holder and succour such hyperous broodes, and maintaine such rascall heretiques and libertines: *Pro, no, Ferro. Et flamma perdamus.* let vs rather with fire and sword destroy them: let vs no longer affect and fancie that rebellious nation: yea (noble Cardinals) let vs go vpon these adders and lions, and tread and trample them vnder our fete: let vs curbe and chastice them, and lay their honoꝝ in the dust: and in so doing, *saluus erit Petrus: salua erit ecclesia catholica.*

Cardinall Allen seeing the Pope so malcontent, and in such extreame enuie and enimitie against him, and his countrymen, could no longer be silent, but this roundly vylaced his mind.

Now do I finde that true, which I counted but for a fable, that the greatest clearkes be not commonly the wisest men. Now I see that to be an oracle, which heretofore I thought but a meere canill, that *Rex non tam matrem colit, quam nouercam:* Rome sheweth herselfe not so much a naturall mother, as a stepmother: spoiling and deuouring her children, when they thinke she most liketh and loueth them. Now do I know by experience, those words to be infallible veritie, which that sa-

God giue him victorie ouer his enemies, and quietly stablish him in his kingdom

Note the stomach and spleene of the Pope.

Polycraticon?
lib. 1. c. 1. lib.
lib. 1. c. 1. lib.
6. cap. 26. y.
lib. 1. c. 1. lib.
in modis

Inter Epist.

August.

Epist. 91. Eras.

mous and learned doctour Erasmus vlsed, speaking of the annu-
 swere of Pope Innocentius vnto the countel of Carthage. *In hac*
Epistola, & dictionem, & ingenium, & eruditionem, talis Prasula
dignam, cogimur desiderare. In this Epistle, we misse both elo-
 quence and wit, and learning, mæte for such a Prelate. *ὁ τῆς*
ἀνθρώπινης ταλαιπωρίας. O miserie of mankind, I would my head
 were full of water, and mine eyes a fountaine of teares. Is iu-
 stice now turned to wormewood, good vnto euill, swæte vnto
 sowre, and light into darknesse? Are Catholikes become cy-
 nicks, Prelates become Pilates, Philosophers become *σοφοί*,
 and religious men become irreligious? Are small thæues (ac-
 cording to Socrates) led of great thæues to the gallowes: and
 are the verie heads and pillers of the church themselues
 drowned in corruption, and infected with manie pestilent dis-
 eases? Why then, *Nec Petrus, nec Paulus, quid ergo restat?*
 Neither Peter nor Paul will helpe, what shall we doe? And
 must the English Catholikes be banished, that haue forsaken
 their countrey, their gods, and friends, for the Romaine faith?
 Must they be expelled, who haue bene as faithfull, loning,
 and trustie seruants to the sea of Rome, as anie other nati-
 on whatsoeuer? And must they be exiled that haue aduentu-
 red their liues, and hazarded themselues into millions of
 daungers for their zeale to their mother church, and to the pro-
 fessours thereof? When let the Spanish, the French, the Irish,
 and the Scottish Catholikes be likewise exiled and put out
 of Rome: for they are as iustly to be thus vlsed as we, and
 as lawfully to be banished as we are, and this I will proue.
 But *Quidlibet est quodlibet in suo genere* (as the Logicians say:)
 therefore I will first of all aunswere the reasons that haue
 bene objected against vs by my high Lord and bishop, least
 in saying nothing I should seeme to consent, and so be con-
 uicted.

The Cardi-
 nall doth be-
 stir himselfe
 to defend
 himselfe, &
 his countri-
 men.

The principall and chiefest thing that is laid against vs, is
 the woman Pope, Dame Ioane, who maketh no more against
 vs, then Laterane church doth when it hath one English man,
 or two in it. What though she was an English woman: (and
 yet it is doubtfull whether she was so or no.) What though
 she

The was brought vp in mans apparrell: What though he was Pope of Rome, with child: and deliuered thereof in procession: What spot and crime is this to vs: What cause of banishment (I pray your heartely:) can we heale the soze or quiet the slaughter: Hath it bene in our power to remedie the guilt and assuage the mischief: Was not the fve hundred yeares and moze before this our time: When truely, truely, we are soz that no moze to be banished then the French are, because their ancestours were sometime like to spoile and sacke the Capitoll: or the Italians are, because Petrus the head Captaine of the citie of Rome, with two Consuls and twelue Aldermen, and diuers other nobles, gathering their powers together, laid hands vpon Pope John the fourteenth, in the church of Laterane, and clapt him in prison eleuen monethes.

Whereas it is farther objected, that our kinges, Pagistrates, and rulers, haue contemned and bilified the holy sea of Rome, and haue verie ill entreated the Popes themselves, with their Legates and faithfull seruants, and that none of our countrie haue done such seruice, fealtie, and obedience to this blessed chair of Peter, as it was meete and requisite for them: I will proue the contrarie, and that by such cleere and euident testimonies, that you shal see the objections against vs, flie away as the night clouds before the sunne. What one of all our kings, before the time of king Henrie the eight, but did fauour and fortifie the holy Sea of Rome, did homage and duefull obedience to it, and princely and honourable fought in defence of it, against the Turkes and Infidels, and all other aduersaries whatsoeuer: What a famous and singular king was Edgare: What a worthy maintainer of the catholike faith & doctrine: He builded for religious monks 48 monasteries, or (as some report) as many as he sundayer in the yeare. Did not king Iua after he had ruled the West Saxons 37. yeares go to Rome, and become a Monk, resigning his kingdom to Echelardus his Nephew: Did not the Queene also Echelburga become an Abbesse, ledde thereto with great and purgation: Did not Eschereldus of Mercia, Kenedus of Mercia, Offa of East Saxons, Selly of

These kings
became
Monkes.

These
Queens be-
came nūnes.

He wrote a
book against
him, called
Opus scintilla-
rum.

Weakly and
simplie God
knoweth, as
is to be seen.
Traitors and
conspirators.

East Saxons, and Sigebertus king of East Angles, do the like? Have not manie Queenes, and kings daughters with other noble women become Nunnes, for the peale and loue they had to the Apostolique faith of Rome? as Hilda, Ercheirgoda with her sister Ermenilda, Edelberga, Werburga, Kinreda, & Kinswinda her sister, Elfreda, with many others. What shall I tell you of king Canutus, who went to this holy cite on pilgrimage, and founded here an hospital for English pilgrims, and had such loue and heartie affection to it, that he gaue to the Pope many precious gifts, and burthened his land with a yearely tribute, called the Romeshot. I could tell you of many mo, but for breuitie I will ouerslip them. What shall I speake of many other excellent men which England hath nourished and fostered, who haue refused no paines, and forsaken no perils for the glozie and aduancement of the Sea Apostolique of Rome? Shall I tell you of Lanfrancus bishop of Canterburie, that confuted the Sacramentarie heresie of Berengarius: of the learned Abbot Petrus Cluniacensis, that conuicted the doctrine of the Peterbrusians: of Thomas Walden, a most learned man, that wrote against Wickliffe: of the holie Bishop Fisher, that learnedly refuted Luther, & Oecolampadius? Shall I tel you of Cardinal Poole, Gardiner, Martin, and of others of later memorie, as Saunders, Cope, Bristow, Dorman, Parsons, Morton, and of an hundred moze, all which haue beene such worthie p[ro]ductours, and singular champions for the Catholike religion, that no other Countrey hath yelded and brought forth the like? For as that nation first receined the sayth from Rome, so those which are not fallen into the damnable heresies of the Hugonetes, and other sectaries, do reuerence and obey the same, and for their conscience will abide any crosse and tribulation whatsoeuer. Saint Eleutherius Pope and Martyr, the first Apostle of Britaine, preached in that land by Damianus & Fugatius, within little moze then 100 yeares after Christs death. Gregorie the great, that holie Pope, caused to be preached to the English nation, by Augustinus, Melitus, and other holy priestes: although the gospellers that be there now denie this, and say, that as well the report of Eleutherius, as also of Augustine, that the one was the first Apostle of the Britaines,

Whittaines, the other of the English is vnttrue: and blindly held, that þe faith was not first preached there by them, but either by Ioseph of Arimathæa, or by S. Paul the Apostle passing that way into Spaine, or by Simon Zelotes, or by the Greeks, or some others.

the Gospel came into England from the East, and not from Rome.

But the English only you say, and none but they do hinder and annoy your sacred and ghostly proceedings, and also subuert the god and gracious attempts of all your friends & most loyall childzen. What is this to vs? They are gone from vs, they are not of vs, they are none of our fold, they are giuen ouer to Satan: we haue forsaken them, we haue no societie with them, we desie, damnishe & detest them: we reuolt not, noz once so much as wauer: we stick wholly and solely, firmly & freely to the auncient Romane doctrine, and so we will do, come life, come death, come heauen, come hell, come fire, come sword, come any crosse or losse whatsoeuer. Shal we be for this our loue & tender affection reiect-ed: shal we be lopped off from this fruteful vine, as vnprofitable & vsauerie branches? Shall we be banished, and yet iustly conuicted of no crime or offence that deserueth it? If we be, we must take it patiently: but truly we will say and say againe, *iniusta non erca: summum ius summa iniuria*, an vnnaturall mother: great right, great iniurie. The Pope perceiuing his vehement allegations, & his tediousnesse therein, interrupted him with this chat. Cease thy babling (Cardinal:) leaue off thy ands and ifs, & tittle tattles I know not what: it is, all not woorth a blue point: much a do and litle helpe, fat feeding and leane cattell.

Hei misero pingui macer est tibi taurus in arno.

Thou kickest against the pizke, and castest water into the sea, and shewest thy selfe not a Cardinall but a caltife, not a catholicke but a schismaticke, not an obedient child, but a bastardly and beggerly bzat. so much to canuasse and cancell my words, to spurne at my celestiall and lawfull proceedings, and to go about to repel and obliterate my god purpose and determination. Hast thou forgotten *nosce teipsum*, know thy selfe: Hast thou cleane abjured my maiestie and authoritie, my bell, booke and candle: Can I erre or be deceiued, or offer any thing that is not legitimate & hallowed: What shall I say to him, reuerend Cardinals: nay what shall I not say to him? But I see his infirmitie, therefore I

A verie hote and earnest proctor.

A graue and discreet reasoning of a Pope.

The English
banished frō
Rome. *Sani-
tas colligit
Angli.*

Notable pil-
lers of the
Pope indeed

The English
greatly grie-
ued with
their banish-
ment.

will say no more to him, but do the deed. What say you to it: speak shortly together: are not the English lawfully to be banished? The Cardinals forthwith replied: what more lawful and right? What which pleaseth your holinesse is autentique, and not to be any longer bidden or denied: your wil be done here in earth, as it is in heauen & Purgatorie. The quoth the Pope, *Sic volo, sic iubeo*, I will & command it so, but after this manner. Let proclamation now presently be made in all parts of this citie, that al English Catholikes of what state or calling soeuer they be, whether they be men, womē, or children, do come to morrow to S. Peters church, by nine of the clock in the forenoone, there to heare solemn masse, & afterwards to depart away with bag & baggage, & such goods as they haue, into such countries as they shall thinke best: but not to inhabite or remaine within Italie, or any prouince therof, vpon paine of my curse & farther displeasure. The Cardinals answered, Blessed are your words, & supernatural be your cogitations: your diuine commandement with al reuerence shalbe executed. So the Pope arose, & went to his Pallace, but the Cardinals tarried somewhat longer behind, taking order for the proclamation: which being done, they went to their lodgings, & Cardinal Allen with his accustomed guard went to his, where we wil leave him maruellously distempered, yet somewhat busily occupied in making readie his trunks, his Bules, & other necessities for y^e next day. The Proclamation being published, good God how y^e English Catholiks maruelled & muttered at it, not knowing what should be the cause therof. Some wept for sorrow, some raged and roared like men at their wits end, some fell sicke for sorrow, & euery one was not a little dismayed, taking it both hardly & heavily. Great was their grieve, strange was their crye, & wonderfull their complaint: and one aboue the rest, contemning the Pope, & not bemoaning the iniurie, took his pen in hand, and wrote these verses, and cast them that night into the Popes Pallace.

Papē, proh papa perit pax, palma pudorq;

Præpinguis perstat princeps, pastorq; peculi.

Pseudopapa procul properato, pontificales

Putres pessunda, prospecta, pomio pyris.

Protomyst a pedes premito, pampilla palatum.

Pausa paulisper, panchrestaq; provida phrende.
Proyce profedas, pressuras, proditiones,
Pralia praesertim, praerancida pragmata passim.
Posterga (praesul) phantasmata, pulspata, pupas,
Picturas, pedicas, putorem, praestigiaq;
Pellito praesignem pompam, popasq; popinas,
Pestiferam petram, peltam, patinasq; phalernum,
Pro pradis praus, plenas persoluito poenas.
Proh, pestes, praxim, pugnas piceasq; propulsa,
Posce preces puras, pietatem porrige puram.
Plebeis populis praesiss, profisq; potentier.
Pensacula plagas Papatus, proluniumq;
Pasce pecus planè, plenè pete pradia petri.
Portentosa patris postmitte piacula Pluti.
Propitio placido pro pneumate, pace precare.
 An other also being as malecontent as the former, wrote these
 Sapphicks folowing

Sancte Grégori potius sceleste,
Turges Grégori (malefane papa,) .
Perperam tanta rabie, furore,
Bile, Britannis?

Quod scelus (quaso) facinus quod illis?
Non tui Serni fuerint fideles?
Exulant ergo sine lege Roma

Pignora chara?
Tun' fidem Petri retines beatam?
Tun' tenes petram cathedramq; Petri?
Vanitas. sellam Sathana superbi
Iure capeffis.

Iure tu Demon, Deus ipse nullo
Iure: pessundas, violasq; iura:
Iura quae toto Dominus colenda

Tradidit orbe.
Roma Grégori fugiemus? Esto.
An tuos Anglos relegabis? Esto.
Tunc vale scortum Babilonis, excors

Papa) valecto.
E y

Babble a
good, or else
neither S.
George nor
our Lady wil
heare you.
Cardi all
Allés oratio
to his coun-
trimen.

A Florene is
an Italian
croune, of
the value of
iiij.s.vj.d. ste.
*Roma dat om-
nia, omnia
damibus.*

The English
mens suppli-
cation to the
Pope.

When the next daie was come wherein they should appeare in Saint Peters church, they (according to their holy fathers commandement) resoyted thereto, and there heard diuine masse, offering to our Ladie and to Saint George, and praying them, that the y would chaunge and conuert the minde of the Pope, that they might continue in their Colledge and places as they had done tofore. When they had so done, Cardinal Allen called them together and spake thus: I neede not tell you (my deare and louing countrimen) what the cause is, that we are com-
maunded hither. You knowe I am sure by the proclamation yesterdaie, that we are this daie to be banished, according to the edict and decree of our holy Lord, Gregorie the xiiij. and his Cardinales: the cause why (I promise you faithfully) I know not, neither any of you do know, as I coniecture: which is no smal grieve and dolor vnto vs: what shall we do (good countrimen:) Can you inuent no waie to remedie the matter, or at least to pacifie it for a while vntill farther deliberation? They answered, we know none. Then (quoth the Cardinall) what say you to this? Some of the graneest and most substantial of you shall goe with a Supplication to our holy father. We are content, said they, if it maie any whit further vs. You shall (quoth the Cardinall) carie with you a thousand Florens, and bestow it vpon his holinesse: three hundred of the which I my selfe will giue, and the rest shall be collected among you. This much we will not onely now, but yearly hereafter giue vnto him, so that we maie haue licence and security here to inhabite, and this (no doubt) will doe the deede, and accomplish our desire. *lacta est alea* (sayd they) we like it well, let it be performed. When they gathered the mony, and did put it together, and went with it to the Pope, and gaue him their supplication, the tenour wherof was after this maner.

In most humble and obedient wise complains vnto your holinesse, your pooze afflicted and desolate seruants the English Catholiques. Whereas it hath pleased your Highnesse, together with your reuerend Cardinals for to renounce vs, to pronounce vs exiles and banished, & to cause a proclamation thereof yesterdaie to be published, that we should all this day appeare at S. Pe-
ters.

ters church by nine of the clocke, and from thence directly to take our passage: we haue accomplishe (as we are most bounden) your good and gracious commandement, and we are all there present to attend your pleasure & authoritie. May it please you to haue some fatherly pitie and compassion vpon vs, that are far from our native countrey, and to tender our cases so much, that we may continue as we haue done heretofore, or else haue some longer abode within your holy citie of Rome. We offer our selues prostrate vnder the feet of your holinesse with all that we are, and that we haue. Save vs, kill vs, call vs, recall vs, approue vs, reprove vs, as you shall please: your voice (the voice of Christ in you speaking) we will acknowledge and reuerence: if we haue deserued exile, we are contented: if death shall be layd vpon vs, it shall be most sweet and welcome: whatsoever your pleasure and arbitrement is or shalbe of vs, we reckon it an heauenly felicitie. We haue brought with vs a thousand florens to bestow vpon your holinesse: and we haue all agreed, consented and concluded together, to pay so much yearly vnto you, if so be we may haue your sacred licence & permission to remaine within this Citie. Accept therfore we beseech you, this our petition: weigh and ponder our estate in an equall ballance: let not the sentence of banishment go against vs: and in so doing, you shall find vs as true & faithfull vnto you, & as louing & trusty childezen, as any nation in Europe.

Wonderfull
submission in
the English.

When the Pope had seene this supplication, and perceined the thousand florens, that they would then presently and yearly assigne vnto him: *For in lingua*, his anger was somewhat mitigated, and the sound and profound father was wholly satisfied. For the florens were the fragrant flowers that he desired, the saints that he honozed, the fishes that he angled for, and y^e texts of scripture that he studied vpon: yet to colour and cloke the matter he spake this roundly vnto them.

The Florens
pacified the
Popes anger.

My friends, your sute is cold, & your petition in vaine. That which hath bene ratified, confirmed, and concluded by me and my Cardinals, cannot estones be interdicted, or dissolued, *Sic Petrus*, *sic iubet Ecclesia*: there is now no remedie. *Facta transacta omnia*: The tide is past, & the market ended: yet because you shal know that I am your soueraigne Lord and gouernour, & one that would

Note the hypocrisie of
the Pope.

gather his childzen together, as the hen doth her chickes, stay here a while, & I wil send with you one of my Secretaries to the rest of your companie, and he shal declare vnto you moze amply and fully my will, pleasure, and determination. So he caused one of his Secretaries to come vnto him, & taking him aside, he shewed him his intent and purpose concerning the English Catholikes, willing & commanding him to go with them to S. Peters church, to receiue their money, & to giue them a *quietus est*, a full pardon and remission of their sinnes, and permission to returne againe to their houses and mansions. The Secretary went with them, and vttered this solemne Oration vnto them.

The Secretaries oration to the English men.

My deare friends and good bryethzen, comfort your selues, & be of good chere: for the case I can tell you is altered, & you are againe receiued into fauor & benediction. How highly is God to be praised for that he hath prouided for his flock so good a shepherd, & for his Church so wise & prudent a Pastor as Gregorie is. How greatly are you bound to him, who being Christs vicar & chiefe deputie, Peters successor, the Doctor of all Doctors, the father of all fathers, and the master & teacher of all the world, so graciously prouideth for the health and welfare of his seruants, and carefully seeketh to aduance and promote the Catholike Romaine religion. O how louely and louingly doth he tender the cases of you English Catholikes, & how mercifully hath he dealt with you: He hath pardoned your offences, and forgiven your transgressions, he hath sent me vnto you with his *quietus est*, with his Indulgence, and full absolution of your sinnes, yea, and with his sacred fauour & toleration to remaine in your former places and habitations.

A worthy substitute, & clawback for the Pope.

Wherefore Alleluya, praise ye our Lord: returne backe again, and do your duties accordingly. Having ended this speech, the Englishmen thinking to haue an *exploidite*, gaue a great *plaudite*, and said, *Vivat Gregorius, Dominus Deus noster*. The secretarie receiued the shillings, and tooke his leaue of them, returning to the sweete side of blessed Gregorie: the English fugitives returned backe againe with no smal ioy and contentation, being very shortly afterwards sworne againe to the Romaine faith, and commanded to fast twice a weeke in remembrance thereof, for the space of seauen yeares.

The English returne to their vomite and to their wallowing in the myre.

F I N I S.

THE ANATOMIE OF POPE IOANE,

VVHEREIN HER LIFE, MANERS
and death is liuely layd abrode and opened, and
the forged cauils and allegations, that our
aduersaries vse for her, throughly vn-
ripped and confuted:

*Necessarie for all those that are not fully acquainted vvith
the storie, and not vnfrutesfull to all them that loue and
embrace the true religion of Christ, and abhorre
the sottish illusions of Romish Antichrist.*



Imprinted at London by Richard Field dwelling in
the Blacke-friers neare Ludgate. 1591.



TO THE REASONABLE READER.

THou hast here mine Anatomie of Pope *Ioane* briefly comprised: if not cunningly as it ought, blame mine insufficiency: if not as an expert Chirurgian, impute the fault to want of skill, and not of good will. Howbeit, *errare fortassis possim, haereticus esse non possum*. The matter hereof is so manifest, that *cornu copiae* were needlesse to polish it, and the truth so euident, that the Pumi-stone of exquisit and superficiall eloquence wold not haue bene requisit to flourish and smooth it. Reade therefore willingly, iudge indifferently, and correct friendly. Let reason rule thee, authoritie moue thee, and truth enforce thee. And let vs both pray together, that the truth may be maintained, all errors confounded, and Gods name glorified.

Fare-well.

THE



THE ANATOMIE OF POPE IOANE.

CHAP. I.

How our aduersaries the Papiſts are aſhamed of Pope Ioane, and how ſome of them do peremptorily denie the ſtory thereof.



So the ſcriptures are plaine to proue, the doctours and learned fathers plentiful to teſtifie: ſo manie and great are the ſignes and tokens which the Lord from time to time hath ſhewen, that Rome is Babilon, the Pope Antichriſt, the abhominati- on of deſolation, the archenimy of Chriſt, and that man of ſinne, which liſteth himſelfe aboue all that is called God. Among which none ſurely is moze lively and euident, and moze to be weighed and conſidered, then that of Pope Ioane, which is ſuch a notable preſident and ſingular demonſtration thereof, that no man (vnleſſe wholly poſſeſſed of ſathan, and a verier beaſt then euer was Nabuchadnezar) will doubt or put any diffidence therein. This is that which is the onely eyesore, and biting coxaſine to our aduersaries, which pulleth downe their proud peacocks feathers, and battereth their paper wals cleane to the ground. This is that which grieueth them to the gauls, and pricketh them to the quicke, which ouerwhelmeth them with hozrour, and downeth them top and taile in ſhame and diſhonour. For as the ſhamefull and deteſtable end of Arius, was ſuch a terrour and coling card to his adherents, that they went away huſht, overcome with ſhame, and couered with confuſion: ſo the ſtraunge euent of Pope Ioane and her oppro- brious death, is ſuch a torment and torture vnto them, that in

2. Theſſ. 1. 4.

Enſeb. lib. 10.
cap. 14. Super
rati pudore, et
ad aperti coſu-
ſione diſcedunt.

Esay. I. 21.

Anton. Par 2.

Tit. 16 cap. 1.7

their owne consciences they are stinged and accused, and compelled to crye: *Quomodo facta est meretrix urbs fidelis?* How is this faithfull Citie become a strumpet? Antoninus the Archbishop of Florence, when he had opened this whole storie of Pope Ioane, was so astonied with the straungenesse and admiration of the matter, that he cryed out: *O altitudo Sapientie, & Scientie Dei: quam incredibilia sunt iudicia eius?* O the depth of the wisdom and knowledge of God, how incredible be his iudgements?

A story writer, liuing in the time of king Edward the sonne of Egelred, and Emma.

See Mariannus printed at Basill, colluma 407. Sub anno dom. 854. The author corrupted. Psal. 145. 17.

A proper figge-leaf of our aduersaries to couer Dame Ioane

Euseb. lib. 3. 21

Marianus Scotus, perceiuing what a deepe downfall and ruine this brought to the Sea of Rome, and that God would haue such a matter openly knowne, to the euermore detestation both of the person and place, writeth thus: *Propter turpitudinem rei, & muliebrem sexum, Authores Pontificij huius Iohanna nomen non ponunt.* Both for the shame of the matter, and also for the woman kind, the Popish Chroniclers leaue out the name of Pope Ioane. Can there be a more manifest token then this, both of great corruption of manners, and of dissolution of life? Can there be a more infallible argument of open hozor and filthinesse, in that onely Sea above all others? Surely, surely, the Lord is righteous in all his wayes, and holy in all his woorkes, and all his iudgements are done in truth and equitie. But our aduersaries haue a figge-leaf to couer this shame, and thinke by that, to shift and face out the matter, and to passe away inuisible in a cloude. They flatly deny that there was euer any Pope Ioane in Rome, yea they stoutly & sturdily defende it, and say, that it is a fond and vaine fable, a lye, and a tale inuented of malice & stomacke against them. Soft, and saye, my Maisters: your figge-leaf is drie and withered, and not woorth a rotten figge, for it doth but couer your shame, shew your nakednesse, and bewray your trecherie, and bastardnes in the cause. You can not blynde the shewing Seas, nor blind the Sunne-beames, you haue as great an aduantage by the denying of it, as the Ebionites had by denying S. Pauls Epistles, and calling him an Apostata of the law. But can you proue it so? Alas you can not: for your owne Doctors and Doctors, haue written and related it so plainly and plainly, that you must needs (vnlesse you clippe their credites, and

deface

deface them) confesse it. *Martinus Polonus the Popes Penitentiari*, and a *Monke of the order of Cisterce*, who lived about the yeare of our Lord 1320. hath writtten and reported it: So hath *Platina in Iohanne 8. Sabellus, Enneadis 9. lib. 1. Marianus Scotus. Ransius Textor in Officina. Antoninus the Archbishop of Florence. Supplementum Chronicorum. Chronica Chronicorum. Fasciculus temporum*, and others mo. Are all these lyars and tale tellers? Are the writings of all these men fabulous and untrue? I trust you will not say so. Then giue place vnto the trneth, and kicke not still against the spur: for the truth is great, and will preuaile, and with ye, mill ye, it will conquere. Deny not such a miraculons token, shewing as it were in a glasse, the corruption and abomination of the Romaine Church, and of the Pope thereof, the open aduersarie of God, and the abomination standing in the holy place. Acknowledge and confesse it, and let the remembrance thereof worke such repentance and remorse in you, that you may renounce your errors, abiure your heresies, forsake the kingdom of darknesse, and serue the Lord in true holinesse and righteousnesse.

Iohan. 8. mulier et fertur. Testimonies for the profe of Pope Ioan vt dicitur.

3. Esdr. 4.

CHAP. II.

How some of our aduersaries goe about to excuse and shift the matter, by possibility of nature, saying, that Pope Ioane might be Hermaphroditus, that is, a man and woman both in one.

The Lyon is knowne by his clawes, the Leopard by his spots, and our aduersaries by their peruerse & corrupt dealing to defend Pope Ioane, and to colour her filthinesse and abomination withall: wherein as many of them haue toyled and moyled not a little, so especially hath one Cope our Countreyman, an earnest Doctor for the Pope and his Prelates, who writing of this matter, sayth thus:

Neque hic ego quicquam dico de Hermaphroditis & ἀνδρὸ γυναικός, Dialogo de quibus veterum libri pleni sunt. I will here say nothing of such persons, as be called Hermaphroditi, and are both man and woman all in one, whereof in old writers we find much mention.

Meaning thus in effect, that the Pope might be Hermaphroditus,

an Herkinalson, that is to say, a man and a woman both in one: and thinking by this means to what handsomely to excuse and shift the matter. Gentle Iusse for the nonce; and worthy diuinitie for such a Romaine courtier. What say is there so vaine and ridiculous, and what excuse so childish and frivolous, which they will not force to serue their turne? The Pope may be a man and a woman both in one verie likely, for he might peradventure wash himselfe in the fountaine Saluicis in Cafia, and be made halfe a man: or he might perchance embrace a woman as the paph did, finding Hermaphroditus the sonne of Mercurius and Venus naked, and desire of the good as he did, that of them two might be made one bodie. Is not this Catholike Theologie, and apostolike discipline mate for a Romaine champion? Is not this credible and to be iustified? Yes no doubt, for the Pope that is a God & aboue Angels, may transfoyme himselfe if it please him, as well as Proteus, Periclimenus, Achelous, and Metra the daughter of Erishetho, and may & can do greater miracles then these: for in his hands is Heauen, hell, and purgatorie, he hath all the earth at his commandement, all the saints at his commandement, yea, and all the diuels too if need be. Wherefore a small matter it was for him, and the least miracle of a thousand, to make himselfe a man and a woman both in one. What cursed doctrine is this? alas what a childish and sillie excuse is this, to couer Dame Ioanes infamie, and to bring her to some credite in the world? O miserable and phantasticall imaginatious, of verie heathen Atheists & Apistles not allowed nor mainfained. For shame, for verie conscience sake, for the regard of the world, and for feare of Gods heauie wrath, reiect such foolish dreames and ceremonies, and vphold no longer such blind and vaine excuses, in defence of that which is so well and perfectly knowne to the world, and which is such a cleare light, and plaine signification of sacriledge, superstition and idolatrie in the Romaine sea. Let not Antichrist any longer deceiue you, nor the Romish Babilon infect you with her poisoned cuppes. Damne not by the springs of the water of life, nor breake up puddles of your owne, such as are able to hold no water, but serue the Lord with feare, and reioice vnto him with reuerence, embrace

*Ouid. Meta. 4.
Salmacis fons
seminuiros facit.*

Metam. 4. 49.

*Cor. Agrippade
Occul. Philoso-
phia. lib. I. cap.
45.*

Dam

Ierem. 2. 33.

embrace his word; loue him, and put your whole trust in him: then you shall be his people, and sheepe of his pasture, then your lease shall not wither, yea and then looke whatsoeuer you shall doe, it shall prosper.

CHAP. III.

How some say, that the Pope being a man, may afterwarde be chaunged into a woman.

Great is the subtiltie, and merueilous is the craft that Satan blaseth to drawe men in heresie, to thrust them headlong into sinne and perdition; and to make them obstinately swallow and welter therein. He will prouide for them such fine excuses: he will get for them such starting holes and defences, that they shall thinke themselves secure, to be in the right way, and to stande vpon good and firme ground; when it is faare otherwise: yea he will leaue no meanes vnassayed to hope them in his subietion, and to make them drunken with their owne erronious opinions. This may be perceiued in none more perspicuously then in the Papistes, and in no one thing more apparantly, then in their defence of Pope Ioane, whom the diuell hath so bewitched, so blinded, and so wedded to their owne self-willes; that to couer her deformitie, and to paint it out with some colour to the world, they haue spee'de themselves againe as the heauens, and left no way vnattempted. Wherefore let vs goe farther, and see more of their dealing, and more of their fetches in the matter: and let vs come againe to Cope, and see what a good and ghostly matter he is for his Dame Ioane. After he had sayd, that the Pope might be an Hermaphrodite, he resteth not there, but going further, he forceth Ouids Metamorphosis to serue his turne; and sayth, that the Pope being a man, may be chaunged into a woman: for these be his wordes. *Et ne*

a nostri temporis memoria longius abeant, non ignoro monumentis litterarum esse traditum. Mulierem quandam nomine Amyliam Antonio Spense, Civi Eubulano nuptam, post duodecimum a nuptijs annum in virum transisse. Legi etiam alteram mulierem, ubi puerum peperisset, in marem fuisse mutatam.

But not to go farther then the remembrance of our owne time: I know that it is written that a certaine woman named Emylia, married vnto one Antonius. Spensa a Citizen of Eubulum, ten yeares after she had bene married, was turned into a man. I haue likewise read of another woman, that whē she had bene brought a bed, afterwards became a man. Certes this is strange for a man to be turned into a woman; but all things well considered, it is nothing strange at all. For the Pope hath all lawes and knowledge within his brest, and whatsoeuer he be, he is holy, and immaculate, and can worke no smal wonders. May not he change himselfe into sundrie shapes, as wel as Iupiter, Mercurie, Apollo, and other of the Godde? May not he be changed into a woman as well as Tiresias was: or as well as Caietana and Emilia into men? Yes doubtlesse, for he is farre aboue them, and can do much more then euer they could. Wherefore master Copes surmise, that the Pope may be changed into a woman, is verie Catholike and substantiall, and fit for such a pregnant and illuminatē doctrine. But he for shame, what a sottish excuse is this? What a vaine illusion and paygame? Is there no better shift nor surer refuge then this? Is there no thicker cloud to spread ouer the matter with more likelihoode? When who seeth not the bondage of Egypt: who sees not the spirituall Babilon, and the madnesse of them that commit spirituall fornication with her? Better it had bene, and the safer way by a great deale, simplie and plainly to haue confessed it, then by a myracle to turne the Pope from a man into a woman, and that which is worst of all, obstinately to defend it. For now euerie one doth see, that you had leiser be filthy still, then leaue off your filthinesse, and had rather (because you loue your vices) *Excusare, quā excoere*, Excuse them, then forsake them: and as many as in spirite and truth do loue the Lord, do mourne for grieffe, to see men carried so headlong with such godlesse and retchlesse imaginations.

*Metam. lib. 3.
Pontanus.*

CHAP. IIIL

How they haue left out Pope Ioanes name out of their Calendar:
and how they haue hired Onuphrius Pamunius of set purpose
to face out the matter.

Some of our aduersaries take this Enthemisme for an insallible argumēt: Dame Ioane is not registred in y^e Calēdar among the Popes: Ergo it is but a vaine fable that euer dame Ioane was Pope in Rome. The consequent is very simple, & not to be granted, because it is well knowne, that the bishops names as wel in Rome, as in other places, haue vpon sundrie occasions bene oftentimes quite striken out of the Calendar. But dame Ioanes name (they say) is not in their Calendar. It may be so: & wherefore I pray? Martinus Polonus, one of their owne swoyne brothers, doth tell vs. *Iohanna (saith he) non ponitur in Catalogo Pontificum tā propter muliebrem sexum, quam propter deformitatem faciei.* Pope Ioane is not reckoned in the Calendar of the holy Popes, as wel for that she was a womā, as also for very shame of the matter.

The like doth Sabellicus set downe. *Nullus defunctæ honor habitus: fama tenet, ob tam fædæ rei memoriam.* There was no honour bestowed at her buriall: the report is, for the remembrance of her filthy act. By this we see, that the name of Pope Ioane was not put into the Calendar of the Popes, partly because she was a womā, & specially, because she was a womā of such a filthy life, & vicious behaviour. Wherefore this reason of our aduersaries is a blind coniecture, & of no force. But (they say) Onuphrius Pamunius vpon Platina, hath truely & learnedly written hereof: & he that list to read that discourse of his, shal easily beleue the whole matter to be fabulous. Truth it is, that such a one indēde hath of late written thereof, and beaten his bzaines not a little to helpe out this matter, but all in vaine: for he was one of the Popes Parasites, hired and procured by him onely for that businesse. His booke was printed in Venice, and plausible accepted of his friends and wellwillers: but the stuffe that he hath brought in there, to make the world beleue, that there was neuer any Pope Ioane in Rome, is such trash & so ridiculous, that it will griene a good Christian in his heart, to read and see it.

An Enthemisme of our aduersaries to denie Pope Ioane.

Ennead. 9. lib. 1. Pag. 469.

In Scholys in Platynam.

*Quid non mentiri, vel quid non protinus audet
Fingere mortale ingenium, ut sibi maior eundi
In praeceps pateat via, liberiorq; potestas
Peccandi detur, minus & peccata pudoris
In se contineant?*

Most impu-
dent and no-
torious rai-
lers and liers

This is the craft and policie of the Pope, to hire & procure men to smooth and sooth his matters, and to face and grace out his impieties, with many forged lies & false suppositions: thinking by that meanes, to dazel mens eyes, and to make them believe they be true, godly, and apostolical. This haue many popish Pages of late done, and especially Amphilocheus, Onaphrius, Surius, and Hieronimus Bolsacus, one that hath vsed most shamelesse railing, most vile, spiteful, and horrible lies and rauils with an immoderate and vnciuile bitternesse, proceeding from the vnsauerie and vniquiet humour of his heart, against the godly and reuerend ministers of the gospel, Calvin, Beza, with others more. God of his mercie graunt, that they may repent and amend their liues, renounce their damnable errors, forsake their cursed slanders, and not aduenture their wits in such desperate causes. For, *Nemo periculosius peccat, quam qui peccata defendit.* No man sinneth with more danger, then he that standeth in defence of sinne.

C H A P. V.

VWhat yeare of the Lord Pope Ioane liued in Rome. How long she was Pope: and betweene what Popes she was.

Herodorus.

XErxes the great king of Persia, when he brought ouer his huge armie into Grecia, sent out his letters of defiance, vnto the great mount Athos that is in Macedonia, and commanded him to stand still, and not to stirre a foote, nor to worke any displeasure, either to himselfe, or to his armie. Euen by like authoritie, and with as good discretion, the Pope and his byzelinges, haue done with dame Ioane, who being able no kind of way, to colour or cloake her sufficiently, haue sent out their letters and defiance to all Countreyes and Regions that perfectly knowe her, commanding them not once to spurne or kicke against her, nor so much as to make any record or mention of her.

er. But let them wassle and wangle so much as they will, let them curse & desie while they list, and let Onuphrius, and all the rabble rout of them do what they can, the truth thereof will neuer be forgotten: it is and will be absolutely knowne, to the vtter confusion of proud Antichrist, and to the euerlasting erecra- tion of all the popish and pœuish synagogues. For although they haue left the name of Pope Ioane out of the Calendar of the bi- shops of Rome, onely for shame, least it should appeare in re- cords that a woman, & such a woman had bene bishop of Rome, or that the bishop of Rome had bene with child: and although they neuer cease to halster and bungle vp the matter, sometime with this shift, sometime with that, sometime affirmatiuely, sometime negatiuely: yet so many Chronicles would not haue recozded it, nor so many mē would haue written it. nor y^e world would so vniuersally haue beloued these things of y^e Pope, more then of any other, had it not bene true, credible, and veritie. For where I pray begā the history of her first: In Rome. From what place was it first published abroad into the world: from Rome. What be they that haue written and declared it: The trustie friends of Rome: yea the great autenticall doctors and com- missioners of the Pope, haue described and anqued it, some li- uing foure hundred yeares agoe, some five hundred, who haue neuer bene counted famous fathers in Rome, and worthy of no small authoritie and reuerence. What yeare of our Lord was dame Ioane Pope in Rome: As they haue written, 853. How long was she in the Popedom: As they haue written, two yeares, one moneth, and foure dayes. Betwixt what Popes was she: As they themselues haue written, betwēne Leo the fourth, and Benedict the third. Seeing then that our aduersa- ries of one friends and Doctors haue written and related it, and so plainly and expressely shewen it, I maruell much with what faces any of them can denie it, or go about to excuse it.

What the
cause was,
that they
haue left
Pope Ioane
out of their
Calendar.

40 THE ANATOMIE OF POPE IOANE
CHAP. VI.

What Pope Ioanes name was, how she was not borne in England, but at Mentz in Germanie, and how she came to Rome, and to the Popedome.

The cause
why Pope
Ioane is
thought to
be an Eng-
lish woman
borne.

Why she was
called Ioane
English.

MAny there be (I know) and those our owne countrimen, who thinke and beleue dame Ioane to be an English woman borne. I can coniecture no other thing to be the cause hereof but report onely, being for the most part moze common then true, and especially because in manie authoꝝ entreating of this matter, is found, *Iohannes Anglicus*, or *Iohannes de Anglia*, which seemeth vnto them to be translated, Iohn an English man, or Iohn of England. Because I would haue all those that be not as yet truly certified and resolved herein, to agree together and rightly to beleue this point, I will declare vnto them the truth of the matter, according to the opinions of the best and most appoynted writers. She was called Ioane English by the surname of her father, and borne at Mentz in Germany. Martinus Polonus the Popes ghostly Penitentiarie, discoursing at large of this matter affirmeth the same, for thus he writeth. *Iohannes Anglicus, natione Maguntinus, sedit annos duos, mensem vnum, dies quatuor, &c.* Iohn English (so surnamed) borne at Mentz, sat in the Romaine Sea two yeares, one moneth, and foure dayes. Theodoricus Niemus also, sometime the Popes Secretarie, and therefore had good cause to know the truth hereof, both lively paint out the whole matter, and expressly sheweth the same. *Et fuit mulier de Maguntia nata, que studuit Athenis sub virili habitu: & in tantum profecit in artibus, ut tandem veniens Romam per biennium in schola Artes liberales legerit: & adeo sufficiens fuit, ut etiam Maiores & Nobiles urbis eius lectiones frequenter audierunt. Et postea eligatur in Papam &c.*

And there was Ioane a woman, borne at Mentz, and had studied at Athens in the apparell of a man, and had so profited in the Artes, that at last coming to Rome, two yeares together she professed the liberall Sciences in a Schoole. And her gift in teaching was such, that the Elders and Nobles of the Citie resorted often to heare her reade. Afterward she was chosen Pope, &c. *Uade*

neede not cite any moze testimonies for farther proue hereof: Pope Ioane these two doe manifestly shewe, that she was a Dutchwoman bozne, and not called Ioane English by the name of the Countrey, for that she was an English woman bozne in England (as many imagine) but only by the surname of her father. For who knoweth not that there are many at this day called by 8 names of Scot, Irish, French, Welsh, Norman, Gascoyne, Holland, and yet not bozne in any of these Countries, but onely in Englande. Therefore it is true, and without all doubt, that Pope Ioane was not bozne in England but in Germany. Notwithstanding some there be (whose authoritie is verie credible and sufficient) that say her name was Gilberta, and called Ioan the eight: who likewise affirme, that she was a Dutch-woman of Ments, and went with an English Monk, out of the Abbey of Fulda to Athens, in mans apparell. Well, truth it is, that she was in the young yeares of a girle brought to Athens, by one that was her lover in mans apparell. Where she studied, and profited so much in diuerse sciences, that none were found to be compared with her. This is not strange, nor much to be marueiled at: For *Ramusius Textor in Officina*, writeth the like of one Marina, that dissembling what she was, liued many yeres in an Abbey as a Monk: & of Lathenia, Axiothea, and others, that being women, came into the Schole in mans apparell to heare Plato. The like doth many others write of Euphrosyna that boldly mayde, that dwelt 36. yeares in Monkes apparell among Monkes, and was neuer otherwise taken then for a Monk.

From Athens she came to Rome, and there professed learning openly, and had great Doctors to her Schollers, and for opinion of learning and good life by one consent of all, was made Pope: being in this high and glorious seate, she behaued her selfe so orderly, and discharged that supernall office so absolutely, that she was with child, and as she went in Procession deliuered thereof, and so dyed. Thus was the Pope of Rome, who is such a parls fellowe that he can not erre, a woman with child, deliuered in procession, dead openly in the streets, and buried without any honour or solemnitie. God giue all Christians grace by this example to beware of the Antichristian and Ba-

a Dutchwoman borne

Her right name was Gilberta, but called Ioane the eight. Pope Ioane was a student at Athens.

Women brought vp in mens apparell, and taken for men.

Pope Ioane came to Rome. She was created Pope of Rome. Her behaviour in that high office. A most liuely president of the whorish Sea.

42 THE ANATOMY OF POPE IOANNE

bylonicall Pope, to renounce him, and all his errors, to reiect
him and all his Parasites, and to see the truth and that blessed
hope whereunto they haue bene called, In as they may glorifie
him alone, who is the true God, and also that same Iesus Christ
whom he sent downe to vs from heauen, to whom with the Fa-
ther, and the holy Ghost be giuen all honour and glorie euerla-
stingly, Amen.

FINIS.



FAMOUS

Or

The Romaine lubric

which happened in the

year 855

By the body, that was once a Whore

and was afterwards a Nun

and was afterwards a Nun

and was afterwards a Nun

Newly translated into English

In Roman Verse



Printed in London for Edward T. ...

... his shop next to the ...

... of S. ...

... of the ...